

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

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*"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 TIMOTHY, 4: 3, 4.*

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## PRESIDENT SMITH'S ADDRESS.

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OPENING DISCOURSE DELIVERED AT THE SPECIAL CONFERENCE HELD  
IN SALT LAKE CITY, NOVEMBER 10, 1901.

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*(Concluded from page 787).*

I desire to read a little from the revelation in relation to the order of the Holy Priesthood, that you may understand our views concerning adhering as nearly as we can to the holy order of government that has been established by revelation through the Prophet Joseph Smith in the dispensation of the fulness of times. We cannot deny the fact that the Lord has effected one of the most perfect organizations in this Church that ever existed upon the earth. I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter-day Saints to-day. We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that by the promptings of the Holy Spirit we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock County, Illinois, January 19, 1841, which stands as the law of the Church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel that we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you to hold the sealing blessings of my Church, even the Holy Spirit of promise,

whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. But we will first take it into consideration; we will pray over it, we will get the mind of the Spirit of God upon it, as upon other subjects, and be united before we take any action different to that which has been done.

The revelation continues:

"I give unto you my servant Joseph, to be a presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and Prophet.

"I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole Church.

"I give unto you my servant Brigham Young, to be a President over the Twelve traveling Council,

"Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature;

"They are—Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith;

"David Patten I have taken unto myself; behold his Priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling.

"And again, I say unto you, I give unto you a High Council, for the corner stone of Zion;

"Viz., Samuel Bent, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson; (Seymour Brunson I have taken unto myself; no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead, and verily I say unto you, let my servant, Aaron Johnson, be ordained unto this calling in his stead); David Fullmer, Alpheus Cutler, William Huntington.

"And again, I give unto you Don C. Smith, to be a president over a quorum of High Priests;

"Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different Stakes scattered abroad.

"And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.

"I give unto him Amasa Lyman, and Noah Packard, for counselors, that they may preside over the quorum of High Priests of my Church, saith the Lord.

"And again, I say unto you, I give unto you John A. Hicks, Samuel Williams and Jesse Baker, which Priesthood is to preside over the quorum of Elders, which quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord.

"And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of Seventies,

"Which quorum is instituted for traveling Elders to bear record of my name in all the world, wherever the traveling High Council, my Apostles, shall send them to prepare a way before my face.

"The difference between this quorum and the quorum of Elders is, that one is to travel continually, and the other is to preside over the Churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

The Seventies have no responsibility of presiding. It is not the calling or duty of their office to preside. They are traveling Elders, and they are to preach the Gospel to the world, under the direction of the Twelve Apostles, who constitute the traveling High Council of the Church, and who are special witnesses of Jesus Christ to all the world.

"And again, I say unto you I give unto you Vinson Knight, Samuel H. Smith, Shadrach Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the Book of Doctrine and Covenants.

And again, I say unto you Samuel Rolfe and his counselors for Priests, and the president of the Teachers and his counselors, and also the president of the Deacons and his counselors, and also the president of the Stake and his counselors;

"The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my Saints;

"And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference."

These are the offices of the Priesthood as the Lord has given it, and we propose to follow it as near as we know how in the future; but we will take such other measures as may be deemed proper and right in due time. These things shall be presented from time to time to the general annual and semi-annual conferences of the Church, that all the business of the Church may be done in accordance with the law of God, that the people may have the privilege of sanctioning or disapproving that which is suggested to them by the mind of the Spirit through those who are placed to preside, and that all things may be done by common consent.

#### MANNER OF VOTING.

This afternoon it is intended to present before this conference the necessary changes that have been made within the last few days. All the authorities of the Church will not be presented to you at this conference, for the simple reason that they have already been sustained at the regular semi-annual conference of the Church. We shall present, in the main, only those who have been called to fill vacancies, and put before you that which has been done in order to perfect the organization of the Priesthood. These matters, and as little as possible that is unnecessary, will be presented before this conference for your action. We intend that the Priesthood shall vote upon these questions by quorums. The Presidency of the Church will first express their mind, thus indicating, at least in some degree, the mind of the Spirit and the suggestions from the head. Then the proposition will be submitted to the Apostles, for them to show their willingness or otherwise to sustain the action of the First Presidency. It

will then go to the Patriarchs, and they will have the privilege of showing whether they will sustain the action that has been taken; then to the Presidents of Stakes and counselors and the High Councilors; then to the High Priests (that office in the Melchisedek Priesthood which holds the keys of presidency); next, the traveling Elders—the Seventies—will be called to express their feelings, and then the Bishoprics of the Church and the Lesser Priesthood, and after them the whole congregation. All the members of the Church present will have the privilege of expressing their view in relation to the matters which shall be proposed, by a rising vote and by the uplifted hand.

We propose to follow this order of the Priesthood this afternoon. We would like the people to be punctual in coming together, and for all to observe the regulations that shall be made. If each one will do his or her duty, there will be no confusion, but there will be order in the house of God. The house of God is a house of order, and we expect that this house, which is a house of God, will be a house of order, and we will have things done in their proper order if we can.

God bless the Latter-day Saints. The Lord Almighty bless His servants the Apostles, and His servants the Presidency of the Church, and all those who labor for the welfare of Zion and for the establishment of righteousness in the hearts of the people. God bless the poor and needy, the fatherless and the widow, and those that sorrow and are bowed down because of affliction and the loss of loved ones. May the Lord bless and comfort them, buoy up their spirits and give them hope, joy and consolation in anticipation of the glorious future that awaits them, both in time and in eternity; for no man can foretell or foresee the glorious things that await the people of God, if only they are faithful. It hath not entered into the heart of man to conceive, neither has eye seen nor ear heard, the magnitude and fulness of the glory of God that awaits the faithful beyond the veil. God bless you, is my prayer, in the name of Jesus. Amen.

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### UTAH'S NEW QUEEN OF SONG.

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THE *Salt Lake Herald* of November 26th has this well deserved notice of Miss Emma Lucy Gates, who gave a song recital in the Tabernacle the evening of the 25th:

A girl stepped in front of an audience in the Tabernacle last evening and sang. Greater music was never heard in modern times. She sang with the silvery bell-like tones of Melba, with the rich, golden colorings and dramatic expression of Calve, with the glorious depth and power of Sembrich. And she was neither French, German, Spanish, Italian nor Australian. She was a Utah girl, born and bred, Emma Lucy Gates, granddaughter of Brigham Young, daughter of Jacob F. Gates and Mrs. Susie Young Gates—the same little girl whom scores of that audience had seen playing about in short dresses not so very long ago in Provo. It was hard, perhaps, for those persons to realize that “little Lulu” is a genius. Yet she is, and destined, if she lives and preserves her voice and health, to be known as the greatest singer in the wide world.

As she sang last night she was in at least one respect greater than Calve, Melba, Sembrich, Patti and the other vocal stars. Her voice was equal to any. Perhaps she lacked the ripeness, the maturity, of those superb vocalists before whom the musical world pays humble homage. But she possesses something which not one of them has or ever will have. It is the innocent freshness of youth, the clear, natural beauty that strenuous cultivation can never gain. Her voice is in May, abounding in the verdure and the flowers of spring. She is 21 years old, with life, growth and fame before her.

Homer tells of the sirens who sang so sweetly that mariners forgot all else and were drawn irresistibly toward them, perishing on the rocks. There was naught of such treachery in the voice that sang last night, but it wove a subtle spell over all that heard. It held them bound and enraptured, until one forgot the white-robed figure that stood in front, forgot the crowd, forgot everything except that voice.

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### THE BRISTOL CONFERENCE.

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THE Bristol Conference of the Church of Jesus Christ of Latter-day Saints was held at Cheltenham, on Sunday, December 8, 1901, President William Horsley presiding. There were present President Francis M. Lyman of the European Mission, Elders Walter J. Kelly and David J. Brown of the Birmingham Conference, and all the traveling Elders of the Bristol Conference.

The morning session opened at 10:30. Sacrament was administered by Elders Harry W. Matthews and Edward J. Gardner. President Horsley welcomed all present, and reported the Conference in better shape than formerly, persecution, to a degree, having subsided.

Elders Kelly, Brown, William Mathews, Cook, Huffaker, and Clark spoke upon the principles of the Gospel, and each bore a strong testimony.

President Lyman said he was pleased to hear the brethren bear their testimonies. He spoke feelingly upon the sudden death of his brother, President Platte D. Lyman, calling attention to the fact that the Bristol Conference of June 2nd was the last one he addressed before leaving for his home in Zion. President Lyman also spoke upon the Sacrament, saying none should partake of it in whose hearts were feelings other than those of love for their fellows. He then presented for ratification the general authorities of the Church as sustained at the special conference held in Salt Lake City, November 10th; Apostle Francis M. Lyman as President of the European Mission, Wm. Horsley as President of this Conference, and all the traveling Elders now laboring here.

The afternoon meeting was addressed by Elder Moyle, who compared missionary methods in Christ's time with those of the Church to-day, and by Elder Wynder, who called attention to the seriousness of administering Gospel ordinances without proper authority. Elder Gardner spoke of the dream of Nebuchadnezzar, giving the interpretation of Daniel, after which President Lyman spoke, referring to the sweet, peaceable spirit which accompanied the work of the Lord, how beautiful it was to those who

knew it, while those who had not received it could not appreciate it. The speaker said that in order to obtain this spirit it was necessary to walk in the way marked out by Christ. There was no respect of persons in this matter. Even the brilliant, intellectual Paul had to walk the same path of faith, repentance and baptism of the water and the spirit, as the most illiterate ones of earth.

In the evening Elder Harry W. Matthews spoke upon the signs of the times, and how men had, as a rule, steeled their hearts against the truth. Elder Astle spoke upon baptism, and after paying tribute to the noble character of the Prophet Joseph Smith, bore testimony of his divine mission. Elder Burton bore testimony to having received the Holy Ghost nearly fifty years ago, and hoped to continue faithful to the end.

President Lyman said he rejoiced in the testimonies which had been borne. He knew they were inspired. Said he remembered the Prophet Joseph, that he was a good, conscientious God-fearing man, and above all a prophet of the Most High and the witness of the Son of God in this dispensation. We can all gain this testimony, but it cannot come to us as a result of man's logic. It must come through the only means which truthfully demonstrate the truth or error of testimony. The speaker exhorted all who had received this testimony to remain firm, and God would bless them.

At the Priesthood meeting held on Monday morning, December 9th, President Horsley read the following statistical report: Missionaries from Zion—Seventies, 11. Tracts distributed—from door to door, 9,443; in open air meetings or otherwise, 13,311. Books distributed—sold, 39; loaned, 160; given away, 363. Strangers' houses visited—with first tract only, 4,808; by first invitation, 223; by re-invitation, 332. Gospel conversations, 2,621. Meetings held—hall, 167; cottage, 123; outdoor, 185; Sunday schools, 24; M. I. A., 41; Bible classes, 53; Priesthood, 10. Baptisms—new members, 19. Confirmations, 19. Ordinations, 1. Children blessed—of members, 1; of non-members, 4. Emigrated, 6.

The Elders were assigned to their respective fields of labor as follows: Cheltenham—John Cook and William G. Burton; Bristol—James Astle and David Clark; Stroud—Lewis A. Huffaker and Henry E. Wynder; Salisbury—Edward Gardner and William Mathews. At large—Harry W. Matthews. President Lyman gave most excellent advice to the Elders and dismissed them with his blessing.

EDWARD J. GARDNER, Clerk of Conference.

## NEWS OF THE GREAT WEST.

*(Condensed from our Utah Exchanges.)*

THE United States government has practically decided to survey the Great Salt Lake. It is reported that George H. Wright, the Pelican Point murderer, has been apprehended in Hawaii.

A PARTY of 168 traveling passenger agents had an enjoyable time in Salt Lake the 22nd ult.

THE Salt Lake Floral Company is about to erect a \$12,000 greenhouse for the cultivation of American Beauty roses.

BEAVER seems to have suffered most severely from the recent earthquake, the damage done being estimated at \$15,000.

MAYOR THOMPSON of Salt Lake has asked Chief of Police Hilton to resign; but Mr. Hilton does not propose to do so, so there it stands.

P. H. LANNAN has purchased the Commerce block on the corner of Second South and West Temple Streets, Salt Lake, for the sum of \$90,000.

COL. JOHN W. JONES, editor of the *Blackfoot News*, and one of the most prominent citizens of Idaho, died at Blackfoot, November 21st, of heart failure.

SUGAR manufactured at Logan appeared on the Salt Lake market the 21st ult. It is said to be of excellent quality, and fully equal to that made elsewhere.

CLARENCE NAISBITT of Ogden, was badly injured at Pocatello, Idaho, the 18th ult., through being severely crushed between two railroad cars. It is believed he will recover.

THE assurance from President Roosevelt that Congress will not enact any legislation inimical to the beet sugar interests, is the cause of much rejoicing among Utah sugar men.

JOHN E. CALLISTER, deputy internal revenue collector, died at his home in Salt Lake City, November 20, 1901, of typhoid fever. He was a promising young man 21 years of age.

DIPHTHERIA and typhoid fever are quite prevalent in Salt Lake City at present. The health authorities, however, are using every precaution to prevent the spread of the dread diseases.

CARL CAPSON, SR. for many years gardener for President Young, passed away at his home in East Mill Creek, November 24, 1901. He was a native of Sweden and was born June 16, 1822.

JULIA SOPHIA MCKEE, a veteran of Nauvoo days, passed away at her home in Huntington, Emery County, November 12, 1901. Sister McKee was born at Hemstead, Long Island, N. Y., February 9, 1831.

ELIZA MORRIS GRAHAM, mother of Editor John C. Graham of the *Provo Enquirer*, passed away in Salt Lake City, the 20th ult. She was a native of Woolwich, England, where she was born 72 years ago.

It is expected that a large crowd will go to California with the Salt Lake Tabernacle Choir. The itinerary promises much enjoyment, and includes concerts in San Francisco, Oakland, Monterey and Sacramento.

THERE passed away at Huntsville, Weber County, November 26th, Soren L. Peterson, the first Scandinavian settler in that town. Deceased was born in Aarhus, Denmark, February 20, 1835, and joined the Church in 1860.

THE Co-op. Wagon and Consolidated Implement Companies, with headquarters at Salt Lake, have consolidated with a capital of \$1,500,000. Joseph F. Smith is president of the new company, with George T. Odell general manager.

ROY KAIGHN, the nineteen-year-old son of Col. M. M. Kaighn of Salt Lake, fired a bullet into the body of W. S. Haynes, a Chicago traveling man, on the 26th ult. Why he did it no one seems to know. Haynes is said to be in a precarious condition.

EX-QUEEN LILIUOKALANI of the Hawaiian Isles passed through Salt Lake on her way East three weeks ago. She remained for three days—the 23rd, 24th and 25th ults.—during which time she was royally entertained by Church officials and resident Hawaiians.

GOVERNOR HUNT of Idaho was handsomely entertained at Preston and Franklin the 20th and 21st ults. He expressed his appreciation of the reception given him by the people of southeastern Idaho, and complimented them on what they had done in building up the waste places.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, DECEMBER 12, 1901.

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## EDITORIAL.

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**THE LAW OF TITHING.**—Tithing is one of the many laws revealed by God for the good of His children, and is just as essential for their temporal as well as spiritual salvation, as any other revealed principle of religion. All blessings promised by the Lord are predicated upon the observance of some law, and while, perhaps, the benefits derived from obedience to this divine command affect more the temporal than the spiritual state of man, perfection cannot be attained without a harmonious blending of the temporal and spiritual works necessary to be performed in the establishment of the Church and Kingdom of God. It is just as necessary that the Church of Jesus Christ should receive the financial support of its members, as that institutions created and controlled by men are maintained by the liberality of the people.

The method prescribed by the Lord to meet the expenses incurred in propagating the Gospel and establishing His righteous purposes on earth, is unique, and in its operation affects equally the rich and the poor. It has been a standing law with the covenant people of the Lord from the days of father Abraham through all succeeding ages, and a careful perusal of holy writ reveals the fact that temporal prosperity and spiritual progress has been the common lot of all individuals and nations that have remembered the Lord in the payment of tithes and offerings. That ancient patriarch, the "father of the faithful," on returning to his country laden with the treasures obtained from his enemies, whom he had conquered in battle, recognizing the deliverance that had been wrought out for him, gladly and voluntarily gave to the servant of the Lord appointed to take free-will offerings, "one tenth part of all," and in this way demonstrated his gratitude to the Giver of all good for the divine assistance tendered him in the triumph he had attained over his foes, and the riches placed in his possession. Jacob made covenant with the Creator in these words: "And of all thou shalt give me, I will surely give the tenth unto thee," Genesis 28: 22. How this worthy ancient was not only blessed with earthly riches in abundance, but beheld the glories of heaven in vision, and received the promise that his children should be remembered of the Lord to the latest generations, is known to all Bible readers. By commandment given through Moses, old Israel were fully instructed in this law, and were required to give a tenth part of all their increase to the treasury of the Lord, as recorded in Lev. 27: 30-32: "And

all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." These offerings were to be used for the work of the ministry, and to supply the wants of the helpless and the needy poor, as stated in Deut. 14: 29: "And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless and the widow, which are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." So long as Israel walked in the fear of the Lord and were faithful in keeping this commandment, their leaders communed with the heavens, and temporal prosperity followed them as in the golden days of Hezekiah, when the earth yielded bounteous riches for their comfort and enjoyment: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." 2 Chron. 31: 10. But when the chosen people became derelict in the observance of this principle, and no longer remembered the God of their fathers, then they suffered poverty and distress, the heavens were sealed to them, the voice of Jehovah was stilled; and only on condition that they renew their former diligence in the payment of tithes would the Lord promise to them a return of prosperity: "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 7-10.

The Savior in rebuking the scribes and Pharisees, took occasion to approve the law of tithing, and teach them the necessity of uniting faith with works. He said: "Wo unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone." Matt. 23: 23. If this law was deemed necessary to provide revenue for the Church in the days when Israel journeyed in the wilderness, how much more needful in this last and greatest dispensation, when the Gospel message is to be carried to all nations; when divinely commissioned servants of Messiah are to encompass land and sea; when they who have heard and recognized the loving voice of the Good Shepherd are to be gathered from every nation under heaven to worship in houses erected to His holy name; when temples are to be erected for the administration of holy ordinances; and when Zion is to be prepared for the coming of her Lord!

Not unmindful, therefore, of the work to be done by the Latter-day Saints, early in the rise of the Church the Lord revealed anew the law of tithing. In September 1831, a little more than a year after the organiza-

tion of the Church, the Lord intimated in a revelation given through the Prophet Joseph Smith, that the present dispensation, until the coming of the Son of Man, was a day for the tithing of His people, and promised that those who kept this law should be preserved from the judgments that would come upon the wicked. The Book of Doctrine and Covenants, sec. 64: 23, 24, says: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at His coming); For after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts: and I will not spare any that remain in Babylon." Later, on the 8th day of July, 1838, in answer to inquiries made by the Prophet, the Lord made known how much of the properties of the people were required for tithing, and the purpose for which they should be used; and enjoined upon all Saints the necessity of obedience to this divine requisition if they hoped to abide among the inhabitants of the land of Zion. The following is part of the revelation given: "And after that, those who have been thus tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." Doctrine and Covenants sec. 119: 4-6.

The expressed wish of the Lord is thus clearly stated, and there is no room for doubt as to its meaning; one-tenth part of all the increase or interest on money, merchandise, farm products, flocks and herds, or other properties received by the Saints as a recompense for their labor or otherwise, was to be given to aid in the latter-day work. The supposition of some that this law was given only to the Church in Zion, and is not applicable to the scattered Saints, is incorrect and misleading, and, if true, would make the Almighty a respecter of persons; for, as already shown, blessings peculiar to the observance of this law are richly bestowed upon all who practice it. If the Saints residing under the shadow of the sanctuary, who have received their blessings in the House of the Lord, and are in the enjoyment of all the privileges of gathered Israel, feel it necessary for them to faithfully keep this command, surely there is need for the Saints scattered throughout Europe and elsewhere, who have not yet shared in any of these blessed privileges, to demonstrate their faith by obeying this law, and prove themselves worthy of participating in all the promised blessings. Tithing is equally as binding upon the Saints in these lands as upon gathered Israel, and those who faithfully conform to it will be remembered by the Lord in the days of their adversity; and their cries for deliverance from Babylon, ere the impending judgments shall come upon the nations that forget Him, will not ascend to Him in vain.

Not only does tithing provide finances for the Church, but it teaches the principle of sacrifice, the great need of overcoming the selfishness of human

nature, of making our desires harmonize with the will of the Creator, of practicing self-denial, and of living to glorify the Lord rather than to gratify our inherent weaknesses and vain ambitions. No person can consistently hope to receive a glorious exaltation without making sacrifice, for it is the path that leads to celestial pastures, and those who would feed on angels' food must enter the gates of the eternal city stripped of every selfish desire and evil propensity. That a faithful adherence to the divine requisition under discussion will do much in subduing carnal inclinations and developing the spiritual nature of the Saints, there can be no doubt. Obedience to this and every other principle revealed by the Father will bring its own reward, and only by a willing acceptance of all truth, and an unhesitating devotion to every Gospel requirement, will the children of the Father "work out their own salvation with fear and trembling before the Lord," and be brought back into His presence and receive celestial honors.

As we approach the closing hours of another year, it will not be inappropriate for every Church member to examine their record to ascertain if due diligence has been observed in the payment of tithes and offerings. If some have come short, let them make settlement of their obligations to the Lord, repent and reform, and henceforth seek to merit the favor of the Almighty by keeping His commandments. If the members throughout the Church will do this, there will be ample funds in the treasury to meet every obligation, the work of the Lord will spread with increasing rapidity, and an era of temporal prosperity and spiritual peace will dawn upon the Saints, such as they have never before experienced.

J. E.

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THE Liverpool Conference has changed its address to 22 Newton Street, Burnley.

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WE had a pleasant call during the week from President Ernest Bramwell of the Manchester Conference. He is well pleased with conditions in his district.

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THE death is announced at Thursby, the 2nd inst., of the Rev. Robert Johnson O'Gorman, who for many years presided over the parish of Castlecarrack in the diocese of Carlisle. Mr. O'Gorman was the father of President Henry M. O'Gorman of the Liverpool branch, and his death is much regretted by his former parishioners. He was a warm friend of the poor who ever had his tender care and sympathy. His remains were laid to rest at Thursby, the 6th inst. We condole with the family in their bereavement.

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PRESIDENT LYMAN takes this means of acknowledging, with profound gratitude, the many heartfelt expressions and words of sympathy extended him since the death of his beloved brother, President Platte D. Lyman. These tokens of brotherly love have come from far and near, and have been received with the highest appreciation as sentiments breathing the great regard and esteem in which our worthy, late lamented President was held by a large circle of friends and acquaintances. They have done much to

assuage the grief naturally felt on such occasions, and their authors are sincerely thanked for their thoughtful kindness in sending them.

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THIS from the New York *Mail and Express* is comforting: "The Utah earthquake will evidently supply an interesting problem for the men of science. Severe disturbances of this sort on the great plateau and in the central basin are almost unheard of, though they are common enough on the Pacific coast. A convulsion in this region which causes landslides, blocks railroads and changes the course of streams is a serious matter. The Mormons are probably as well able to meet a calamity of this sort as any other community in the country, for they are not only thrifty individually, but have a well-organized scheme for helping one another. Salt Lake, for that matter, does not appear to be harmed, and Sevier, the county where the principal damage has been done, is to the south of their best settled and most productive region."

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THAT "music soothes the savage breast" and is a great help in the preaching of the Gospel, is nicely illustrated by Elder Horace S. Ensign, now in Japan, who writes as follows to a friend in Salt Lake City: "One gentleman who treated us with utter contempt when he heard we were 'Mormons' humiliated himself sufficiently to come to me and make a special request that I favor him and his party with an evening of song, which request I granted. I felt that God blessed my efforts, for a number who had shown their utter contempt for the 'Mormons' and anything and everything 'Mormon,' were moved to tears and acknowledged that there must be something good in a religion that will cause its adherents to sing with the spirit that I had manifested upon this occasion. I thank my heavenly Father for the talent He has blessed me with in being able to sing the songs of Zion, for truly it has proved a Godsend to me on more than one occasion, and as long as life and eternity endures, I shall use this God-given talent in trying to bring souls unto Him. How beautiful are the words of Longfellow:

'God sends His singers on the earth,  
With songs of gladness and of mirth,  
That they might touch the hearts of men,  
And bring them back to heaven again.'

"Thanks be to God for this gift!"

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THE *Liverpool Echo* remarks: It is singular that in Edinburgh, where the Sabbatarian element is so strong, the ministers and elders should be charged with being the chief offenders in the matter of using cabs on Sunday. Yet the cabmen's missionary himself is the authority for the statement. Ministers of churches, he says, have standing orders for Sunday cabs, and some of them drive three or four times every Lord's Day. Hundreds of churchgoers never use a cab except on Sunday; on Sacrament Sunday nearly every cab in town was in motion. The influence of this traffic on the Edinburgh cabmen, according to the missionary, is bad: Sabbath work steels their hearts against religion; their physical, moral,

intellectual, and spiritual beings are incalculably injured; and they mostly break down into habits of slovenliness, recklessness, and intemperance. Something of this at least is hardly surprising if the Sunday fare commonly offers cabby a tract in lieu of a tip.

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RELEASE.—Elder Nephi Moss of the Manchester Conference has been honorably released to return home, his early departure being occasioned by sickness in his family and other considerations. He sailed to-day per s.s. *Dominion*.

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DEPARTURES.—The following Elders sailed for home to-day per s.s. *Dominion*, these going on this boat instead of the s.s. *New England*, which will not leave on the 19th as per previous arrangement: Benjamin H. Bullock, Edward Watkins, James H. Worthington, Nephi Moss, George R. Scott, James A. Leishman, Dilbert H. Allred, Joseph E. Richards and Samuel Russell. Elder R. Leo Campbell, who has been laboring in Switzerland, sailed Saturday, the 7th inst., per s.s. *Etruria*, of the Cunard Line.

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#### ABSTRACT OF CORRESPONDENCE.

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PRESIDENT GEORGE Q. MORRIS of the London Conference writes: "I am pleased to report seven baptisms for November, with others in view for the near future. Have received favorable reports from all the districts. Conditions generally are good."

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ELDER BENJAMIN H. BULLOCK writes from Bridlington as follows: "It again affords us great pleasure to report the baptism of four more good, honest souls, two men and two women. This makes six members who have entered into the fold since we came here seven months ago. The work of the Lord in this part of His vineyard is progressing nicely, and as I am released to return home my earnest prayers are that the honest in heart will see and accept the 'Pearl of Great Price' that has been brought to them by the servants of our heavenly Father."

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ELDER LESTER MANGUM of the Turkish Mission, in a letter from Aintab, Syria, reports a baptism there on the 19th ult., and adds: "I have been called to open up new fields on the east of the Euphrates, and will leave here alone next week for that purpose, if nothing unforeseen occurs. If I did not realize that there is a great scarcity of Elders, I might think we were neglected to be thus compelled to labor alone in such difficult fields." [Elder Mangum will doubtless be pleased to learn that three weeks ago Elders Henry and Charles Teuscher left here to fill assignments in that mission, thus providing, in a measure, at least, the necessary reinforcements hinted at in his letter.—ED].

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IN a private letter Brother Henning A. Petterson of Copenhagen, Denmark, bears this humble testimony: "I find by keeping God's com-

mandments I am blessed with health and strength. But this is not all; I have received a testimony of the Gospel and know that it is the truth and that Joseph Smith was God's Prophet. If you remember, when I was in Glasgow I was walking with two crutches. If you could see me now, you wouldn't know me. I am walking with only a cane, and can carry a burden of fifty pounds on my back. About two months ago I was so badly crippled I could hardly stand on my feet. I went to the Elders and they laid their hands on my head, and that very moment I could stand, and since then have been all right. I do not drink tea nor coffee, nothing stronger than water, and I feel God is blessing me with health to my body and soul."

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WRITING from Salt Lake City to President Lyman, Elder Henry W. Naisbitt thus comments on the death of President Platte D. Lyman: "Doubtless the Saints and Elders of the European Mission were as much shocked as we were, his late ministrations among them being still fresh and vivid. We do not know, only from personal experience, how his family feels, but we hope the Lord will enable them, by the consolations of His Holy Spirit, to be collected under what to them must seem an unaccountable calamity. Brother Platte was held in the highest esteem in the Stake to which he was attached; and the Saints there, I am told, fasted and prayed for him as if he were the only man on earth—a father and a friend indeed. I little thought when I saw the group around him at Conference, that I should never see him again in the flesh. At that time he said he was going to see Brother McMurrin. This is certainly a day of surprising change. The Lord is evidently preparing, as is the evil one, for some great emergency which is not far off. I need not say more on this sad topic, only to hope that yourself, Sister Lyman, and all the brethren and Saints in Europe, may have tender recollections of the dear departed. His love for them, his interest in them, was an unfailing theme; and his anxiety for the purity, integrity and exemplary life of his associates in the ministry, is only fully known above."

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ELDER JOSEPH A. LYMAN, writing from Bluff, Utah, under date of November 18th, thus relates the illness and death of President Platte D. Lyman: "I suppose you have heard of the death of our dear brother Platte, which took place on the evening of the 13th of this month. I will try and give you some of the particulars: When he came home from England there was a lump under his right arm about the size of a hen's egg. As soon as he commenced to work it started to grow and became discolored and quite painful. The first of September he went to Provo and Dr. Robison cut it out. It weighed 19 ounces. The place healed up all right, and after visiting the folks in Millard he went to Salt Lake to attend Conference. He felt all right till the latter part of the Conference, when he was taken with a severe pain in the back, in the region of the kidneys. It kept getting worse, and when I met him at Thompson's Springs he could hardly sit up, and was very sick. I tried to get him to go back to Salt Lake where he could get medical aid, but he felt he would rather go

home, which he did, only to continue getting worse all the time. When he had been home about two weeks, we sent in to Colorado and got a good doctor. When he came he found that his liver, bowels and kidneys were dead, and were not working at all. His spleen was enlarged, and dropsy had set in. There was also a growth just below the stomach. The doctor worked with him until he got his organs performing their regular functions, after which he had to return home. Platte did very well for about a week, but in the meantime the growth below his stomach increased in size, and this rendered his condition worse. On the morning of the 13th he was so bad he gave up and wanted us to dedicate him, and ask the Lord to take him, which we did. He continued to suffer until shortly after nine in the evening, when he was taken with a pain in his back, which was so severe that he screamed until you could hear him a block away. It lasted for about three minutes, when he dropped as if he had been shot, gasped a few times and all was over. His death occurred at twenty minutes past nine the night of November 13th. When he began to scream the earth commenced to shake. Stove-pipes were shaken off the stoves, people could scarcely stand on their feet, and rocks were thrown down off the cliffs. The shock lasted just as long as he was screaming. When he became quiet all else was peaceful. We buried him on the 15th. I never saw a more peaceful looking corpse, and never experienced a more peaceful feeling. From the time he left Salt Lake he was not free from pain one moment. I never saw such suffering in all my experience, and others say they never saw mortal suffer like he did. His folks are feeling quite well, and are reconciled to it."

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#### GONE TO HER REWARD.

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MRS MARTHA KIMBALL, a widow of the Prophet Joseph Smith, died in Hooper yesterday, November 20, 1901, at the age of 97 years. She was a native of New York state and was born March 17, 1805. Her first husband was Vinton Knight, whom she married in 1826. They both espoused the "Mormon" faith and went with the Church through the shocking cruelties of Missouri and Illinois. Mr. Knight died on July 31, 1842, at Nauvoo, after which she became the wife of the Prophet Joseph Smith. She crossed the plains in 1850 and settled in Ogden, where she lived until 1869 when she moved to Hooper. After coming to Utah she was married to President Heber C. Kimball, by whom she had one child who died in infancy. She had six children by her first husband, Mr. Knight, three of whom are still living, none of them being under 70 years of age. They are: Mrs. Almira Hanscom, who lives near Akron, Ohio; Mrs. Adeline Belnap, of Hooper and James Knight of Circleville, Piute County. She lived to see two or three great-great-grandchildren and possessed a marvelous hold upon her mental faculties to the very last. She used no spectacles and was one of the most skilful hands with the needle in the country. She marked the progress of events with close and intelligent interest and during the Spanish-American war was an authority on the movements and situation of both armies. She possessed a keen and interesting mind and on one

occasion, a few years ago, at a party given in her honor, she delivered an extended and exceedingly interesting address exhibiting a rare knowledge of the industrial and scientific progress that took place within the span of her life. She was a member of the first Relief Society organized at Nauvoo in the days of the Prophet. Her funeral took place on Sunday at 12 o'clock at the Hooper meeting house. Interment in Ogden City cemetery.—*Deseret News*.

### BETTER FARTHER ON.

If you want a motto, men,  
Written by a golden pen,  
That will stand you in good stead  
When dark clouds are overhead,  
Here is one which you will find  
Full of cheer for soul and mind—  
Hopeful, when all hope seems gone—  
“It is better farther on.”

Do you feel the weight of care  
Almost more than you can bear?  
Friends estranged, or faithless grown,  
Must you face the world alone?  
Though the prospect seems so black,  
Sunshine yet shall light your track,  
Brighter days will smile anon;  
“It is better farther on.”

Take, in every new distress,  
Courage, patience, cheerfulness,  
As a triple armour strong,  
When the strife seems hard and long  
For the victors in the field,  
Not for those who weakly yield,  
This inspiring hope has shone,  
“It is better farther on.”

Unsubdued by griefs and fears,  
Fifty, sixty, seventy years.  
Let us still maintain the fight,  
Trust in God, and do the right.  
Soon shall time for you and me  
Vanish in eternity.  
Oh! to find when time is gone,  
“It is better farther on.”

J. B. EASTWOOD in the *British Workman*.

### DIED.

COLE.—In London, November 14, 1901, Caroline Care Cole, at the ripe age of 76 years. She was a true Latter-day Saint.—*Utah papers please copy*.

RUSSELL.—At her home in Salt Lake City, November 22, 1901, Margaret Russell, a native of Scotland. Deceased was the mother of Margaret Russell Smith, who died from severe burns. Her funeral was held from the Twentieth Ward meeting house on Sunday, November 23rd.

DEAR.—In London, November 23, 1901, Sarah Ann Dear, aged 71 years. Deceased was a faithful member of the Church.

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